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COMMUNICATIONS.

THE following narrative needs no comment. All must perceive the unfavorable circumstances which had surrounded the little sufferer,—a child just rescued from the darkness of heathenism. And all who have any compassion in their hearts, will be thankful for what has already been done to aid our Missionaries in their efforts to instruct Burman children, and for the opportunities that are still presented of co-operating, devoutly and liberally, in this blessed work of benevolence.

AN ACCOUNT OF MEH SHWAY-EE, A BURMAN SLAVE GIRL, AGED SEVEN YEARS.

OF MEH SHWAY-EE'S parents and relatives we have no certain information. In the year 1827, she was a slave at Amherst, British Martaban, in the hands of a cruel master, who, for several months, treated her with the utmost barbarity, in consequence of which, one of her arms was broken, and her body covered with scars. When her arm was partially cured, he satiated his cruelty by inflicting upon her a peculiar kind of torture by fire, which cannot, for reasons of delicacy, be described, but which, beside the exquisite agony of infliction, is calculated to ensure a return of torment every few hours, until death comes to the relief of the wretched sufferer. The incessant cries of poor Meh Shway-ee, which no beating could suppress, at length excited in her master's mind, apprehensions of discovery; upon which he closely confined her in a secret room, and gave it out, that she was dangerously ill, and near death. Information, however, reached the Missionaries then living in Amherst, and with a great deal of difficulty, sometimes persuading, and sometimes threatening, they succeeded in rescuing the little victim from the hands of her tormentor. She

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was brought to the mission-house, pale and emaciated by pain and starvation; her cries, at intervals, for several days and nights, were most distressing; but her wounds being carefully dressed, and her strength recruited by nourishing food, she was, at length, so far recovered, as to be placed in the native female school.

When this affair became known to government, her master was thrown into prison, where after waiting trial, for several months, he was condemned to a further confinement of four years in irons, and hard labor on the public works. This dreary prospect subdued his spirits; he contrived to procure arsenic, unknown to his keepers; and one night, after suffering much, under the operation of the poison, his soul was summoned before the tribunal of his final Judge.

After Meh Shway-ee joined the school, she enjoyed pretty good health for about six months; but being weakly and delicate, was not very closely confined to study, so that she had learnt but little more than the alphabet, the easier parts of the catechism, and a short prayer for children, when she was taken ill with a complaint in her chest, which finally terminated her life.

The following pages contain an account of the state of her mind, during her last illness at Maulaming, extracted from the minutes occasionally taken by Mrs Wade, who had charge of the school, and who is styled her mistress.

February 3rd, 1828. To-day, Meh Shway-ee having been declining for some time, was examined by a European surgeon, who said that the complaint in her chest was of long standing, occasioned probably by the cruel treatment she formerly received; that there was very little hope of her recovery; and that he could only prescribe medicines which would give temporary relief. We could not help feeling a strong desire, that her former sufferings, subsequent deliverance, and present illness, might be sanctified to prepare her for a happy eternity. At this time, she had acquired some knowledge of the eternal God, and of the sin of worshipping idols. She had also some idea of the fallen, sinful state of man, of the way of salvation by Jesus Christ, of the happiness of heaven, and the misery of hell. But she had suffered such constant pain, during her illness, that she had seldom been able to converse, or even to say her little prayer. To-day, however, being more comfortable, she was asked several questions on religious subjects, which she answered with much propriety; and we agreed to make her case the subject of particular prayer.

Feb. 4. She was now removed to her mistress' room, that she might have opportunities of receiving religious instruction, during the intervals of pain. On being asked to-day, whether she thought she should recover, she replied, "I don't know, Ma-ma.* It sometimes seems to me that this hard pain can never be removed. I am afraid I shall die; but I want very much to get well." Where would you go if you should die? "Good people," she replied,

* A term equivalent to Mistress or Madam, pronounced Mah'-mah, with the accent on the first syllable.

“when they die, go to enjoy the happiness of the heavenly world, but when the bad die, they go down to the world of unhappiness.” But to which place would you go? Are you good or bad? “I have told a great many lies, and used very bad language, before I came to live with you, and I don’t know where I shall go when I die.” But do you not commit sin now? “I don’t tell lies or use bad language now; but I sometimes get angry with the other girls.” Does God know your sins? “God sees and knows every thing I do and say; and I am very much afraid of God.” Do you think of your sins sometimes? “I think of my sins every day.” Her mistress then tried to give her some ideas of heaven, and described its inhabitants, as holy and happy beings; and told her that God was more ready to give her the happiness of heaven, than she herself was to give her the supplies and comforts which she daily received. She then said, with delight, “I want to go to that happy place, when I die. But Mama is very good, and gives me every thing I wish for, so that I want to get well and stay with her.” But if you should ask me for fine clothes and rich ornaments, I could not give them to you; or if you should ask me to procure the forgiveness of your sins, I could not do it, for no one can do that, but the Son of God. “I know it, Mama; none but Jesus Christ can take away our sins.” And do you really desire to have Jesus Christ forgive your sins? “I do desire it; for I am afraid I shall go down to hell, when I die.” Then ask him to forgive your sins. If you only ask him as earnestly as you ask me for medicine when you are in distress, he will certainly listen to your prayers. Her mistress then taught her to repeat short petitions, adapted to her capacity and peculiar situation, instead of the form of prayer, which she had been used to repeat. While she was praying, her countenance and voice indicated considerable earnestness and anxiety; and we could not but hope, that she did, in some small degree, feel her need of a Saviour.

Feb. 5. After some conversation, similar to that of yesterday, she was asked, What did Jesus Christ do to deliver us from sin and hell? “He came down from heaven, and suffered death for us.” Do you think he will forgive your sins? “I think he will, before I die.” Do you want to pray to him? “I want to pray to him every day.” When you first came to live with us, you did not know that there was an eternal God. Do you believe it now, or do you sometimes think there is no other God, but Gaudama? Tell me, Meh Shway-ee, what you really think. “I think there is a God, far above us, in the heavenly world.” But you have not seen him; do you really believe what you say? “Yes, Mama, I know there is a great eternal God in heaven.”

Feb. 7. For two days, she failed very fast, but continued to talk about her sins, and endeavored to say her prayers every day. On being asked whether she wanted to get well, she replied, “No, Mama, I had rather die and go to heaven.” Has Christ then forgiven your sins? “I think he has not forgiven them yet, but he will.” Her mistress replied, If he forgive your sins, I shall see

you again in that happy world. She looked up with a smile on her little emaciated face, and said, "How happy shall we be, when we get there." Her disorder occasions her much pain, so that frequently, she is not able to converse at all. Her mistress, therefore, keeps her by her side, in her own room, that she may lose no opportunity of conversing with her on the concerns of her soul.

Feb. 8th. Me Shway-ee has been able to say but very few words to-day, beside her prayers; but on being asked whether she thought Christ had forgiven her sins, she said, "I hope he has."

Feb. 9th. Two women came in, with whom a conversation was held, on the subject of religion; but they were very stupid and inattentive. After a while, one of them turned round, and inquired whether that little sick child knew how to pray, (referring to what had just been said to them on the subject of prayer.) Meh Shway-ee was then requested to repeat a short prayer. But she had been listening to the remarks of the women, and seemed very reluctant to satisfy their vain curiosity. She seemed to feel, that prayer was too solemn an exercise to be trifled with. One of the girls who was sitting by her, was then requested to repeat the prayer. Meh Shway-ee listened with deep attention, and when she came to that part which speaks of a change of heart, she repeated, with strong emphasis, "Oh! change my heart." Subsequently, the state of her mind being inquired into, it appeared that she was very much distressed on account of her sins; and she said, "I have not yet got a new heart, and am afraid to die."

Feb. 11th. Her mistress having told her much about the happy state of the inhabitants of heaven, and tried to encourage her to believe that Christ was willing to give her all that happiness, if she would pray for it with all her heart, she replied, "I should like to die, if I could go to such a place; but I am afraid Christ will not call me up there, when I die, because I am so sinful."

Feb. 13th. About noon, on receiving a little food, she looked up with peculiar earnestness and affection, and said, "O Mama, how much I love you." Although she had been remarkably affectionate and grateful for every kind attention, during her illness, there was something so unusual in her manner, at this time, that her mistress wondered what had excited such grateful feelings; and sitting down by her side, she said, Meh Shway-ee, you seem a little better to-day; would you like to get well gradually, and grow up to be a woman? She replied, "No, Mama, I want to be well at once, and go to heaven. I want to die; then I shall be well and happy." But where are all your sins, which have made you so much afraid to die? "I think they are all forgiven." When were they forgiven? "To-day, Mama; I think all my sins were forgiven to-day." Who has forgiven your sins? "The Lord Jesus Christ, the holy Son of God." Are you happier to-day than yesterday? "O yes, I am not afraid now; I am happy." She was much exhausted by this conversation, for she spoke with great earnestness and feeling. After trying in vain, to get a little sleep, she called to her mistress, and said, "I do very much wish to have you sit down here by me, Mama." Her mistress sat down by her,

and asked her why she wished her to sit there. She replied, "I want you to teach me;" and, turning her eyes upwards, she remained silent for a moment; and then, in a very deliberate, emphatic manner, prayed, "O thou eternal God, wilt thou forgive my many sins, and let me die and go to heaven; and wilt thou also let Mama die soon, and come up to heaven too." Her mistress says, I remained silent; for I felt that God was there. Ah, how vain did all earthly things appear, when gazing on that poor little timid child, by grace enabled to long for death and immortal glory. After some time spent apparently in deep contemplation, she turned her eyes to her mistress and said, referring to her little prayer, "That is what I want;" and with a sweet smiling countenance, added, "I am not afraid now; I want to die and go to heaven; but I shall want to see Mama there; would you not like to die and go to that happy place? will you not ask God to let you go?" She made many other child-like remarks, all indicating a very happy state of mind, and very affectionate feelings towards all around her.

Feb. 14th. Meh Shway-ee was carried out for a change of air, and spent the day with Mrs Boardman, who says she has been in a very happy state of mind. She talked of dying and going to heaven, without expressing any of those fears, from which she has suffered so much during her illness.

Feb. 17th. Lord's day. She expressed a wish to attend the native worship. Her mistress tried to persuade her not to think of it, lest she should cry out, when in pain, and disturb the assembly; but on promising, that though she should suffer ever so much, she would not cry out, her little bed was placed at the door, where she could hear distinctly. She listened with fixed attention, to about half the sermon, when she was taken with a very distressing spasm; she rolled about on her bed, but did not make any noise that could be heard by the assembly.

Feb. 21st. Since the last date, her mind has continued in peaceful state; and the evidences of a real work of grace have become every day more apparent. May we all be enabled to imitate her patience, under extreme suffering. The following little circumstance may be mentioned, as a specimen of her self-denial. She had been in the habit of asking for the liver of the fowl, which was dressed every day for her dinner; and she considered it one of those little luxuries, which she could still enjoy. To-day, however, she did not ask for it, as usual; and her mistress being particularly engaged, did not propose it, knowing she felt perfectly free to ask for any thing she wanted. During the day, she was also remarkably quiet, and did not ask for so many things as usual. In the night, she said affectionately to her mistress, who was taking care of her, "Does not your head ache, Mama? I am afraid you will get ill, by taking so much care of me, beside all the rest you have to do every day." She then added, "I did not ask for the fowl's liver to-day, because you looked so tired, that I did not like to trouble you to prepare it for me; and I thought I could do without it, if I really tried."

Feb. 28th. Since the last date, she has been extremely ill, and on account of her distressing cough, able to converse but very little. She has sometimes been obliged to stop in the midst of her prayer, and give it up for the whole day. She knows that she shall die soon, for her mistress has made death a subject of familiar conversation with her. Meh Shway-ee loves to dwell on the subject, and seems to drink in all she hears, as if it were nourishing to her soul. This afternoon, being a little more comfortable, she asked to be taught to pray. She is not satisfied with the form of prayer, which she formerly learnt, but wants to be taught to pray in a manner adapted to her peculiar situation, as a poor, sick, ignorant child, about to die; and she always wants to be allowed to pray, that God would soon call her mistress, after her, up to heaven. When she had done praying, her mistress said to Mee Aa (one of the school-girls, who was sitting by in tears,) you must pray for little Meh Shway-ee, for she will die soon. "Yes," said Meh Shway-ee, "do pray for me, for I am very ill; I can't stay here,—but I shall go to heaven, when I die. There I shall never be angry, or impatient more. There I shall never be ill; but I shall see Christ there, and many good people. At first, I shall not know them;—I shall want to see Mama there; when she comes, O how happy I shall be. Sister Aa, don't you want to go with us? If you repent of your sins, and love the Lord Jesus Christ above all things in this world, he will love you, and call you up to heaven. I did not always love the Lord Jesus Christ. Before I came to live with Mama, I used to be angry and tell lies, and revile every body I did not like. I never, in my life, said a prayer, and did not even know that there was a Jesus Christ. And after I came here, I used to get angry with the girls, and did not love God. So when I was taken ill, I was afraid to die, and thought I should go to hell. But the teachers and both Mamas prayed for me, and taught me to pray too, and told me, that if I repented of my sins and loved Christ, he would love me. But I could not love him much at first. But that day, when he forgave my sins, I could love him above all. O, I remember how happy I was that day, when Christ loved me, and took away all my sins. Now I am not afraid to die, for I am going to heaven." She went through this little narrative with much feeling, and towards the close, seemed to forget every thing but the delightful subject; and her pale countenance was lighted up with that peculiar smile, which indicates heavenly peace in the soul. But when she had finished, she sunk down upon her pillow, quite exhausted; and Mee Aa, who had listened with deep attention, said, "I wish Christ would love *me*, and take away *my sins*." Meh Shway-ee did not rest long, before she began to talk again, and said, "How much I love you, Mama. How good you are to take such kind care of me. I love all the teachers too, and the other Mama, and all the girls, and grandmamma," (Mah Lah, a native convert, an elderly woman, who takes care of the children's food and clothing.) "I love every body; but I love Jesus Christ more than all, for he came down and died to save me from hell."

March 1st. Meh Shway-ee was much worse, and to all appearance, near her eternal home. Two or three times in the course of the day, she exclaimed, "O Mama, I must die, for I cannot breathe." After recovering from one of her distressing turns, she gave her mistress her little playthings, saying, "Please to take them, Mama; I don't want them any longer. There is my fanam, too, (a small silver coin, the only money she had ever owned,) I will give that, also, to you, for I shall never want it again." Her mistress replied, You had better give it to one of the little girls. Which of them do you love most? "I love them all," she said, "but I want to give my money to Mama, for I love her most." Very well, replied her mistress, I will put it in my box, and when Meh Shway-ee is dead, I shall look at it, and think of my little girl. "Yes, do Mama," she answered with a smiling countenance. Her mistress then said, You have been saying to-day, that you should die. Is your mind sorrowful because you must die? "No," she replied, "my mind is not at all sorrowful; I don't want to get well; I had rather go to heaven. I can't say my prayer to-day, because my cough is so bad; but I like to think of Christ, and of heaven; and that don't make me cough; and I like to hear Mama pray."

March 2d. She seemed a little better; and it was thought she might continue some days longer. About noon, she told her mistress she felt able to pray; and she seemed to enjoy the exercise very much.

March 3d. She was able to talk a good deal, and gave clearer evidence, than ever before, of a genuine work of grace in her heart.

March 5th. Her mistress rose before day, to attend upon her little charge. She found her quite easy and inclined to converse. "Mama," said she, "I want to call you Mah-aa," (mother) "because I love you so much." You may call me so, said her mistress, and you shall be my little daughter. I love you very much, and therefore, keep you here, in my own room, day and night. Soon after, on hearing Mr Wade speak, she said, "Teacher, have you done sleeping?" Yes, he replied, it is beginning to be light, and I must arise. She then said to her mistress, "I should like to call the teacher Pah-aa" (father.) "Will he let me call him so?" Mr Wade replied, Yes, my little daughter, you may call me Pah-aa. And what, said her mistress, would you like to call the other teacher? She replied, "I should like to call him Pah-aa too." She then said to Mr Wade, "Pah-aa, I think my sins are all forgiven." Who has forgiven your sins? "The Lord Jesus Christ, the holy Son of God." What has he done to save you? "He came down from heaven and died to save me. He has forgiven all my sins. In heaven above, I can find happiness. I must die; I can't stay here; but I am not afraid, for my sins are all taken away. When I die, I want Pah-aa to come up there too; will you follow after me soon, Pah-aa." Yes, he replied, I will follow you, my little daughter, as soon as God shall call me.

Some time after, one of the girls came in and made her bed. It was not made to suit her, and she began to be impatient and

fretful, and spoke unkindly to the girl. Her mistress recollected, that she had seen a little of this fretfulness before; but considering how much pain she suffered, and how patiently she bore it all, she could not find it in her heart to reprove her. Thinking it necessary, however, on this occasion, she chose a suitable time, and sitting down by her side, began by asking her whether she could now live one day, without sin. After some hesitation, she replied, "I don't want to be wicked as I used to be, but when the girls make my bed badly, I can't be patient; and then I speak angry words." Her mistress said, does Christ like such impatient feelings and angry words? "No, Mama; and I am afraid that Christ will not love me." Do you remember, when you were last at the other Mama's house, how you cried? Was that good? "No, Mama; the boys said their lessons so loud, that I could not bear it, and I was angry with them." Did you think that Christ saw you, when you behaved so? "I did not think of Christ then; but he saw me; and I am sorry and afraid because of that sin." Christ is ready to forgive all you have done, if you are really sorry and pray to him. Upon hearing this, she wanted to pray in words suitable to the occasion; and her mistress tried to make a good use of the opportunity, by teaching her to discipline herself, and speak kindly to all the girls, who came to wait upon her; and that if she was patient and quiet, it would be very pleasing to Christ, who sent this sickness, and constantly watched over her. She replied, "I shall not forget what Mah-aa says to me, though I should be ever so ill."

March 7th. She was very patient, and spoke kindly to all the girls. Her mistress not being well, she was left all day at the school house, in the care of Mah Lah. And she had a great deal of religious conversation with the girls, relating to them her own experience, and urging them to seek an interest in the Lord Jesus Christ, and prepare to die and follow her to heaven.

Mar. 10. She was very ill, and only uttered a few expressions of love and gratitude. "How much I love you, Mah-aa," she would repeat; "and how good you are to keep me by you, and give me every thing I want, and let me be your little daughter. How much I love the teacher, who took me away from my old master, and gave me to you. I did not know God then, did I? I could not know him then. But now I know and love him. And I am not afraid to die, for I want to see God. I am very ill—I can't live—I don't want to get well gradually, and live here. I want to go to heaven."

March 12th. She was a little better this morning, and able to converse. Her mistress said, You are a little better this morning, and will probably live four or five days longer. Are you not glad of it? "I can't say I am glad, Mah-aa; I very much want to go to heaven." But you are sometimes a little afraid of death, are you not? "No, Mah-aa, I am not at all afraid to die." The subject of her former sufferings, when a slave, being introduced, she told of several cruel deeds, which we had not heard of before, and mentioned some of her master's relatives, who used to join in beating her most unmercifully. Her mistress asked her where she

would have all those wicked people go, when they died. She replied, "I would have them all go to heaven." But don't you hate such wicked people? "No, Mah-aa, I don't hate any body." Can you pray for them? "I want to pray for them, but my cough will stop my words." Shall I pray for them? "Do, Mah-aa, and I will listen; that don't make me cough." Her mistress then assisted her devotions by a few simple expressions, and felt that Jesus listened with pleasure, while the dying slave-girl prayed for her enemies.

Mar. 13th. This morning, Meh Shway-ee heard one of the youngest scholars making a very unpleasant noise, which distressed her. Her mistress said nothing, but waited to see how she would bear it. She did not speak, at first, but composed her countenance, and then said, "Sister Nyoon, please not make such a noise here in Mama's room, I beseech you." Then turning to her mistress, she inquired whether she had been impatient, or had spoken unkindly to any of the girls, since the day that she was reproved for that fault. She said, "I try to remember, every day, what you said; and when they do any thing wrong, I try to bear it, and speak lovingly to them." Towards evening, when her mistress gave her some medicine, she said, "It is very bitter, but I want to take it, for I know it will make me easier, because Mah-aa says it will. Mah-aa never tells me what is false. When she says it will make me easier, it does so. And when it is bitter, she never tells me it is sweet, but says she gives me bitter things, because she loves me, and wants to make me easy. When Mah-aa says she will give me any thing, I always get it; and when she says any thing will hurt me, I don't want to eat it, because I know she tells me the truth. I love to hear Mah-aa's words, because they are all true."

By means of a gentle opiate, she rested very well, the fore part of the night of the 13th. Towards morning, her mistress hearing her begin to be restless, got up; and having done what she could for her comfort, sat down by her bedside. On perceiving this, she looked up and said, "Please to go to bed now, Mah-aa." No, replied her mistress, I will sit by you a little while, for I know you feel lonely, when you can't sleep. She seemed extremely faint and low, and wanted to drink or to be moved, almost every moment; and yet she soon said again, "Do go to bed, Mah-aa; I am afraid you will be ill, and then you can't stay with me at all; and my mind is distressed, when your head aches." Her mistress assured her, that she was quite well, and felt it a pleasure to sit by her. This seemed to relieve her anxiety, and she began to talk cheerfully. Among other things, she said, "I did not ask to sit in your lap once yesterday. Mah-aa looked so tired, that I thought I would try to do without it. I can't tell how much I love you. I love all the three teachers and the other Mama, and grandmamma, and all the girls, and every body that I know; but I love Mah-aa more than all; for you do every thing for me by night

and by day, and teach me to pray, and tell me about the Lord Jesus Christ, and about heaven; and let me be your little daughter.

Mar. 14th. In the morning, on seeing Mr Wade go out for exercise, she urged her mistress to go also. No, replied her mistress, I had rather stay with my little sick daughter. "Do go," she said, "I should be very sorry, if you should get ill." Her mistress assured her that she felt quite well, and that if she went out, the sun would be hot before she could return. The signs of dissolution now appeared. She felt the change, and inquired for Mr Judson and Mah Lah. Why do you inquire for them? asked her mistress. "I want to have them sit down here," she said, "so that I can see them, for I am now going; I can stay no longer." When Mr Judson came in, she anticipated that he would wish to know the state of her mind, and therefore said, "I can't talk much now; but I am not afraid to die. The Lord Jesus Christ has taken away all my sins. But I am in great distress, it seems as if I could not breathe." This, said her mistress, is the pain of death; try to bear it patiently, my little daughter; it will soon be over. You can't say your prayers now; do you want us all to pray for you? She looked at us and said, "Yes, do pray for me." When she seemed a little easier, she said, "I can eat nothing more, Mah-aa." No, replied her mistress, you can eat nothing more here;—but would you like to go to-day, and eat in heaven, with Christ and the angels, and all the disciples of Christ, who have gone there? "Yes," she replied, "I want to go now." Her mistress said, Are you willing to leave me and go? She fixed her eyes on her most beloved earthly friend, and with looks full of gratitude and affection, hesitated a moment, and then said, "Yes, I want to go now."

About 7 o'clock, she requested Mah Lah to bring her a kind of rice cake from the market, of which she was very fond. Mah Lah asked her, whether she thought she could eat it. "Perhaps I can eat a little," she replied, "but I want to give some to Mah-aa." Mah Lah told her, she could not get the red kind so early in the morning; upon which, the poor little thing looked up, and asked her mistress, "Do you like the white kind, Mah-aa?" And being assured that she did, she seemed satisfied, and told Mah Lah to get the white kind. When it was brought, however, she took no notice of it. As she was lying quite stupid now, we went out to breakfast. Soon after, she inquired for the cake, and tried to eat a little with some tea, but could not swallow. She then requested Mah Lah to carry the remainder of it to the table, and divide it between the two teachers and her mistress. It was the last thing she had in the world to give away; and she gave it as the last token of her gratitude and love.

Soon after this, she was much distressed for breath, and said, "Oh, Mah-aa, I can't breathe; my breath will stop." Yes, replied her mistress, it will soon stop, my little daughter. This is death; do you know that you are dying? "Yes, Mah-aa, I know that I am dying." Well, this is the will of Christ, and you love Christ; therefore try to bear it patiently; it will soon be over. On hearing this, she looked up, and with emphasis replied, "I do love

the Lord Jesus Christ; and I will bear all the pain patiently." After she had lain some time, without speaking, her mistress said to her, do you know me, Meh Shway-ee? "Yes, Mah-aa, I know you, and love you very much." Her mistress said, I love you too, my little daughter; but I don't want to keep you in this evil world, where you suffer so much. I am willing to have you go to heaven. I shall follow you. There we shall meet again. "O how glad I shall be, when you come, Mah-aa. I want to be your own little daughter there too." After a short interval, her mistress again inquired, do you know that you are dying even now? "Yes, Mah-aa, I know it, and am not afraid. I want to go; I want very much to die even now." She continued looking upon her beloved mistress, for some time, but said no more; and in about half an hour, her redeemed spirit took its flight, in so peaceful and quiet a manner, that we could not for some time perceive that she was indeed gone.

Her funeral was attended, the evening of the day on which she died. She was followed to the grave, by the girls of the school, walking in procession, the members of the mission, the native Christians, and a number of inquirers and friends. Her grave was made in a retired spot, not far from the mission house, which we have selected for a burying place, and where we expect, that our own bodies will, one after another, ere long be laid.

Rest, little slave, thy work is done,
The cross is past, the crown is won;
Rest, suffering child, on Canaan's shore,
Where pain is felt and fear'd no more.

Thy story tell to saints on high,
And sound His praises through the sky,
Who rescued thee from tortures dread,
And pour'd salvation on thy head.

Rest, sainted seraph, on thy throne;
The bliss of heaven is now thine own;
Move in thy sphere, a beauteous star,
And shine on us thy friends afar.

For thou art not on earth forgot,
And when our bodies press this spot,
We hope, in heaven, again to see
The ransom'd slave girl, Meh Shway-ee.

HINTS CONCERNING THE PRESENT RELIGIOUS CONDITION OF OUR
COLLEGES AND OTHER LITERARY INSTITUTIONS.

It is not without sufficient cause, that the state of religion in our public seminaries of learning, has, within a few years past, become a subject of attention in the Christian community. While the eye of compassion weeps over a world lying in iniquity, and still seeks to fix itself upon objects the most affecting, the condition of those, who are rising to perpetuate the scene, and to repeat the catastro-

phe of the preceding generation, cannot fail to attract its observation. Hence have originated the various and multiplied efforts for the moral and religious instruction of youth in our own, and in foreign countries; and hence, the union of prayer for divine influence upon these efforts.

If the heirs of obscurity and of remote heathen impiety and ignorance are not overlooked, it may be expected, that the thousands who are presented in our Colleges and other Seminaries, as destined to control the moral interests of multitudes of their fellow men, will inspire a solicitude, not to be denied an utterance in incessant prayer, and the most vigilant activity. Those Institutions which come under the denomination of Academies, should receive no ordinary share of interest, as they contain a numerous collection of youth; and in them is often decided, the momentous question involving the salvation of themselves and others. But amid the happy scenes of revivals, that have been exhibited in our country, we have been permitted to witness the holy influence descending upon our Colleges, and consecrating to the service of God many, who were ready to enter, with the greatest zeal and efficiency, into the service of the world. Similar scenes have been witnessed in our nurseries of literature, from the Primary school to the University, affording occasion of joy to all who highly appreciate the soul's redemption, and presenting prospects, the most animating to the church.

It is, however, a fact, well known to those who have regularly perused our religious journals, that revivals have become less frequent among our youth, who are undergoing a course of academic instruction. An Academy or College is not known, in which a revival now exists. Why this truly melancholy change? Shall not this question be discussed in the fear of God? and however much reproof may be conveyed by the answer, and wherever it may apply, shall we not faithfully investigate and declare it? The writer of these strictures, being himself connected with the Faculty of one of these Institutions, apprehends not, that he will be judged totally unqualified to undertake the task, nor that he will be censured for the selection of causes, which he will now propose, as operating in a suspension of the blessings so much desired.

1. The speculations that have been indulged by the friends of revivals, concerning their nature, and "the manner of conducting them," have been of unhappy tendency. They may have furnished the public with many true and even valuable remarks; but they have exhibited evangelical Christians in the unfavorable attitude of collision; they have had a tendency to diminish the reverence, which had previously prevailed in relation to the mysterious operations of the Holy Spirit; and they have apparently formed a partial denial of those operations, while they have been represented as capable of being controlled by human instrumentality. Many qualifying terms and statements have accompanied these discussions; and yet it must candidly be acknowledged, that a liability to the inference, has not been effectually prevented. Now these speculations have operated unfavorably to the *general prevalence* of

revivals; but especially to their existence among the more enlightened and reading classes of the community; and such is the character of those who are assembled at our literary Institutions.

2. Collegiate rivalships, and those enterprises that have engaged the attention of the governments of our Institutions, to raise the standard of American literature, and to give greater eligibility to their respective establishments, have probably contributed a share of influence to the aggregate cause under consideration. It is a source of congratulation, that the standard of our literature is rapidly advancing, and that there have been accessions to the means of facilitating this advancement, by appeals to public patronage, and by importations from the other side of the Atlantic. But similar are the causes of spiritual declension in individuals and in associations of individuals. External allurements are, in both cases, pernicious. The standard of Christian deportment will graduate the ardor of religious feeling; and the spirit that is indulged in the maintenance of public and private relations, is direct and invariable in its influence. The competition of our literary Institutions for public favor, forms a species of rivalry, which, far more than that of individuals, is to be deprecated.

3. The character of the intercourse of religious students, with each other, and with their other associates, claims here to be considered. It is a singular fact, that young men, who would have travelled many miles from their paternal homes, to spend a few hours only, with one, who cherished the same Christian hope, and who contemplated the same holy purposes, on becoming daily associated with *many* of a similar character, neglect, often to a great extent, the advantages of Christian intercourse. But it is more to be lamented, that by mutual confidence they often feel less the need of circumspection—that they prove snares to each other, and that they occasionally become mutually the subjects of suspicion, jealousy, envy, and even of secret or open abuse. Such a result does not necessarily flow from the intimate intercourse of Christians, nor are Christians, associated together for the purpose of study, more exposed to such evils, than if they were for the same time, and to the same degree, associated for any other purpose. On the contrary, the employments of Christian students may become very conducive to their advancement in true love to God, and love to man. The pious members of literary Institutions, are necessarily connected with others who make no pretensions to religion. Their failings, consequently may be observed, and may considerably hinder the effect of efforts for the religious welfare of their fellow students. May these evils be found less frequent, than it is feared they are. But as it has been our design, to point out the causes of the late suspension of divine influence in our literary Institutions, it is suggested, that though the number of professors of religion in them has increased, yet a spirit of circumspection and sedulous concern for the promotion of piety may not have been cherished; and thus students, even professedly pious, may have afforded occasion for this species of relapse, and its deleterious consequences.

4. Our last topic of remark needs but to be *named*, as we are persuaded, that its application will be readily perceived and carefully investigated. It is proposed as a question, whether our instructors feel, and act under the impression, that the spiritual welfare of their students, claims their *first*, their *constant*, their *unceasing* regards? Is eminent personal piety constantly cultivated as a most desirable associate of their other various qualifications?

The preceding observations may appear deficient without some direct and appropriate suggestions, relative to a *removal of the barrier* to spiritual prosperity in our public Seminaries. These are, however, deemed unnecessary, as they may easily be supplied by every reader of this article. Let it suffice, that we call upon our brethren and fellow laborers in the interesting and responsible charge of instruction, to make a faithful examination of this subject; and that, while they strive with us to effect the removal of all causes of offence to the blessed Spirit, they will unite with us in seeking humbly and most importunately the renewal and more abundant blessings of his holy energies.

MARTYN.

THE TITLE D. D.

Messrs Editors,

I was peculiarly gratified to discover in the last number of the Magazine, a communication from our Missionary, the Rev. Adoniram Judson, declining the title, *Doctor of Divinity*. And I was not less pleased, at seeing previously in the Columbian Star, a request from the President of our General Convention, the Rev. Robert B. Semple, that his brethren would never attach the same title to his name.

As they have voluntarily relinquished the title, and prefer to be addressed in some other manner more consistent with their views of Christian humility, and ministerial equality, it is to be hoped that their wishes may be gratified.

It is very possible that several others, who have had this degree inflicted upon them without their desire or consent, may not think this an unfit opportunity for them to follow the example of two such men as Judson and Semple. Some, I am confident, would have so refused at first, had they not been fearful of displeasing their friends, or of incurring the imputation of a 'voluntary humility.'

It would be truly a delightful spectacle to see all those servants of Christ, in the United States, who have received this degree, come forward, like these brethren, and signify their wish that the title may never again, in any way, be prefixed or affixed to their names.

Yours truly,

MATTHEW xxiii. 8.

REVIEWS.

A Memoir of the Rev. LEGH RICHMOND, A. M. Author of the Dairyman's Daughter, Young Cottager, &c. 12mo. pp. 364. Boston: Crocker & Brewster. 1829.

We are not among those who can see nothing good or great out of our own denomination. Neither do we consider it a liberal or a discreet policy, to keep our readers ignorant of the bright examples of piety which have been exhibited by individuals of other sects. We would have them remain steadfast in the truth and order of the Gospel, but we would also have them know and imitate, whatever is lovely and of good report among Christians from whom in some things they conscientiously differ.

With these views, we would most cordially recommend for their perusal the Memoir of Legh Richmond. It is written with ability and candor, and exhibits, in an interesting light, the conversion and labors of a truly eminent servant of Christ. Mr Richmond was a clergyman of the established church in England. But notwithstanding the unfavorable influences to which he was exposed as a member of a *national* church, he abounded in the 'work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.' His name will long be held in delightful remembrance as the author of the *Dairyman's Daughter*, the *Young Cottager*, and several other interesting tracts.

As a preacher he was instant in season and out of season. He was not satisfied with performing the regular duties of the Sabbath. Although village preaching was peculiarly odious to his clerical brethren, yet he established lectures in destitute places, regardless of all their opposition. As a pastor he was much devoted to the religious interests of his people. He taught them from house to house, and 'ceased not warn every one night and day with tears.'

If we would judge accurately of a minister's piety we must follow him from his pulpit to his family, and witness the spirit and conduct which he manifests there. It is in the unreserved familiarity of domestic intercourse, where a minister throws off, in a degree, the restraints of official decorum, that you may best learn his true character. Here Mr Richmond gave constant evidence, that his was not the Sabbath religion of a parish priest, but the daily religion of a man of God. The regulations of his family devotion, the affectionate and pious instruction which occasionally he gave in private to his children, and the letters which he addressed to them, all show that he was a Christian of no ordinary grade.

There is another view which the Biographer of Mr Richmond gives of his character that deserves particular notice, especially, as it constitutes a large and most interesting portion of the work. He is described as a man of enlarged public spirit; and when we read the utterance of his heart in his correspondence, and follow him in his journeyings, we are overwhelmed with the conviction

that the description is a just one. We see that he was not only a good minister and a devoted pastor, but he looked abroad, and felt most intensely for all who were perishing for lack of knowledge, whether in his own country or among the Heathen. His sympathies were not expended in useless regrets: He saw that much was to be done, and gave his heart and hands to the work.

To meet the wants of the poor and illiterate at home, he wrote for gratuitous distribution some of the most interesting Tracts that have been published in any language; and his feelings of commiseration for the heathen, led him to become a most zealous and intrepid advocate for the religious charities which had been established for their benefit. He did not wait till these Institutions were popular, but *volunteered* his services in their support, when he knew that it would subject him to reproach. For a long period he annually made excursions from four to eight weeks at a time, for the purpose of pleading the cause of the unbelieving Jews and the idolatrous Gentiles.

His success surpassed his own most sanguine expectations. In one journey he collected over three thousand, and in another, over five thousand dollars for these objects. In this way he probably raised more than thirty thousand dollars for the societies of which he was so efficient a member. What is still more gratifying to know, he performed all these services without the least pecuniary reward. But his usefulness is not to be measured by the amount of funds which he procured. He excited a deep Missionary feeling which still exists; and wherever he went, he greatly promoted, by his conversation and preaching, the interests of vital religion.

If we are not mistaken, we have closed this book with feelings of deep abasement. We have experienced emotions of self-reproach, while we recollected how little we had done, when compared with him, for that cause which is professedly so dear to us; and have determined, with divine aid, to follow more closely in his steps. Hoping, that the same effects may be produced on the minds of others, we are exceedingly desirous that this volume should be possessed by all classes, but especially by the ministers of the gospel.

Memoir of the Rev. PLINY FISK, A. M. late Missionary to Palestine. By ALVAN BOND, *Pastor of the Congregational Church in Sturbridge, Mass.* 8vo. pp. 437. Boston: Crocker & Brewster: 1828.

(Continued from p. 98.)

[Our readers will recollect, that, in our last Number, we left Mr Fisk distributing tracts in Smyrna.]

In March he proceeded up the Nile to Cairo, where he remained a few days, and visited the pyramids, "those wonderful monuments of antiquity." Thence, having heard of the arrival at Malta of a fellow missionary, the Rev. Daniel Temple, he proceeded to

that island, to welcome him to the field of labor and peril. While there, however, he was not inactive, but was constantly engaged in some "labor of love,"—either "getting or doing good."

Early in January, 1823, in company with the Rev. Mr King, from America, and the Rev. Joseph Wolff, from London, he sailed for Alexandria in Egypt, where they labored together, endeavoring to enlighten the minds, and save the souls of Jews and Catholics, Greeks and Mahometans. In conversation with four Jewish Rabbies from Constantinople, Mr Wolff attempted to prove that Jesus of Nazareth was the true Messiah. When closely pressed in reference to the interpretation of Zech. xii. 9, 10, they made the following evasive reply, which we quote as a specimen of the Hebrew idiom :

"My lord, we are come from a distant land, and by sea were sick with a great sickness; and therefore our mind is a little confused with confusion, and we cannot therefore speak to day words of wisdom, and understanding, and skill; for you must know, my lord, that we are wise with wisdom, and we are comely men, and honored with great honor, and sit in the first seat at the table of the rich. We will return unto you, and open our mouth with wisdom, and speak about the Holy One, blessed be he, and blessed be his name; and then you will be astonished with great astonishment." p. 232.

After ten laborious, and not unprofitable days in Alexandria, Mr Fisk and his associates went up to Cairo, where they were employed, as usual, endeavoring to do good by every judicious and practicable method. They next made an excursion into upper Egypt, and visited the stupendous ruins of the renowned Thebes, "one of the most ancient, and one of the most magnificent cities of the world, which is said to have had one hundred gates, and to have been able to send out ten thousand soldiers from each gate." After an absence of forty-six days, they returned to Cairo, continually prosecuting the good work of preaching the gospel in various languages, and distributing in that land of darkness, the light of eternal life.

April 7, 1823, Mr Fisk, in company with Messrs King and Wolff, commenced his journey from Cairo to Jerusalem. He passed through the same desert in which the children of Israel wandered, and where God exhibited to them so many wonders of mercy and justice. Their caravan, at first small, was soon enlarged, and on the third day consisted of seventy-four, a large proportion of whom were far from being agreeable. The weather was exceedingly warm, and their mode of travelling inconvenient, and they suffered not a little from the want of good water, as well as the pestilent annoyance of strolling Arabs and Bedouins. The journal of this *pilgrimage*, written by Mr Fisk, contains much that is interesting. Under different dates he says :

"April 8. In looking off upon the desert, we have observed at a distance the appearance of water. The illusion is perfect, and did we not know that it is a mere illusion, we should confidently say that

we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach, it recedes or vanishes. Thus are the hopes of this world, and the objects which men ardently pursue, false and delusive as the streams of the desert." p. 266.

"14. The thermometer in our tent stood at 99 degrees. The country we passed was full of sand hills. The wind sometimes blew the sand over the hills like snow in a storm. This has been a dreadful day.

"17. We are still in the desert, and have to travel one day more before reaching the cultivated country. I can form a better idea now, than I ever could before, of the strength of those temptations which led the Israelites to murmur in the desert. Alas! I fear many who call themselves Christians, murmur in circumstances a thousand fold less trying than theirs." p. 273.

On the 19th they reached Gaza, in the land of the Philistines, "one of the oldest cities in the world." Thence their journey conducted them through Esdood, the ancient Ashdod; Jaffa, the ancient Joppa; Ramla, the Arimathea of the Scriptures. On the 25th their road was exceedingly rough, and their progress slow and troublesome, till they were within half an hour of Jerusalem, when suddenly Mount Olivet and the Holy City opened to their view.

"With feelings not easily described, about four o'clock, we entered JERUSALEM. The scenes and events of four thousand years rushed upon our minds; events, in which heaven, and earth, and hell, have felt the deepest interest. This was the place selected by the Almighty for his dwelling, and here his glory was rendered visible. This was the 'perfection of beauty,' and the 'glory of all lands.' Here David sat and tuned his harp, and sang the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man. Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage." pp. 280, 281.

(To be continued.)

Memoir of MRS ANN H. JUDSON, late Missionary to Burmah; including a History of the American Baptist Mission in the Burman Empire. By JAMES D. KNOWLES, *Pastor of the Second Baptist Church in Boston.* 12mo. pp. 324. Lincoln & Edmands, 1829.

In calling the attention of our readers to this account of Mrs Judson and the Burman Mission, we perform a task 'pleasing and mournful to the soul.' Most of the facts, indeed, were already familiar to us. But they are here brought together and exhibited in their due connexion; and, instead of having lost, along with the attraction of their novelty, the power of interesting us, they have, in the perusal of this volume, impressed our minds more deeply than

at any former period. Such a character and such events as are here exhibited, must be permanently interesting, like those sublime sentiments and those great and eternal truths which have been contemplated, from age to age, with undiminished admiration; or like those elevating and beautiful objects in the natural world, that never cease to be beautiful and elevating.

The mission in Burmah is emphatically what the Russian counsellor Papoff pronounced it, *the labor of love, and the triumph of faith*. But associated, as it is in the book before us, with the biography of Mrs Judson, it possesses the spirit-stirring qualities of romance and of tragedy, with all the advantage, and a mighty one it is, of being a simple narration, of what has really occurred. It has occurred in our own day; and it is likely to be followed by the most important consequences to millions of the human family, not only in this life, but also in that which is to come.

The religious influence of the book cannot fail of being salutary in a high degree. Whoever wishes to promote the spiritual welfare of his family and friends, or to feel anew, in his own bosom, his first love for the Saviour, will do well to read and encourage others to read this Memoir of Mrs Judson. But aside from its religious interest and tendency, it is well worth the attention of the reading community. We are confident that few will rise from the perusal of it, without an impression that, after all the ingenious speculations to the contrary, *real* biography and history are better than *fictitious*; that they may be quite as interesting, and ten thousand times more instructive, and more worthy, in every respect, of being read and remembered.

We had expected a volume of no ordinary value; and our expectations have been fully answered. The work ought to be in every family, and in the hand of every lover of piety and benevolence. No adequate idea of its contents, nor of the life of Mrs Judson, can be given by any extracts that our limits permit us to make. We must refer our readers to the book—to the whole book itself—for their own satisfaction.

We present our sincere thanks to Mr Knowles, for the manner in which he has accomplished the task assigned him. May God give him an abundant reward in the consciousness of having performed an important duty, and in the pleasure of knowing that this Memoir has been the instrument of great and lasting benefit to the churches, and, at least indirectly, to many an immortal soul that is now far from the holiness and the hope of heaven.

The concluding remarks are so appropriate, that we will make no apology for inserting them in this place. The reading of them here will render them none the less useful in their original connexion.

‘Having finished our narrative, it is proper, before we close the book, to make a few observations respecting the mission. It has been a favorite hope, which has cheered the labor of the Compiler, that this work would assist to invite the attention of our churches to the Burman mission, and to arouse the slumbering energies of the

denomination to a degree of zeal and effort, commensurate with their numbers and their increasing power.

'The Mission has been very successful.—It is true, that it has been impeded by intolerance; interrupted by sickness and by war; and weakened by the death of five Missionaries. But these events show, the more plainly, how great has been the success of the mission, notwithstanding the untoward incidents, which have checked and annoyed it. If we take the number of converts only, as the measure of its success, we may safely affirm, that few missions in modern times have accomplished more in the same period, and with the same means. Twenty-six persons have been baptized, and with one or two exceptions, have proved, by the uprightness and purity of their conduct, the sincerity of their profession; and this, too, notwithstanding their frequent separations from their teachers, and their consequent dispersion among idolaters. The mission has been established about sixteen years, during two of which its operations were wholly suspended by the war. Have not some ministers preached the Gospel, in this country, for an equal length of time, with all the advantages of a common language, of Sabbaths, Bibles, tracts, and the numberless other auxiliaries to the ministry in a Christian land, without the conversion of a greater number of individuals than Mr Judson has baptized in Burmah? Several of the converts have died in faith and hope. If one soul be more valuable than worlds, would not the conversion of Mah Men-la alone, have been worth all the expense, toil, and suffering, which have hitherto attended the Burman mission?

But the number of conversions is not the proper gauge. In the establishment of a mission, there is much to be done, in laying its foundations. The language is to be acquired, the habits and feelings of the natives are to be learned; the Scriptures are to be translated; tracts are to be written and printed; and the other weapons of the Christian warfare are to be collected and prepared, before a Missionary can make a successful onset upon the strong holds of Satan, in a heathen land. The first Missionaries, therefore, must necessarily be pioneers, to remove the obstructions, and make strait in the desert a highway for their successors.

Mr Judson has performed this service for the Burman mission. He has thoroughly acquired the language, and has prepared a Grammar and Dictionary, by the aid of which future Missionaries will be enabled in a brief period to qualify themselves to preach the Gospel. The New Testament is translated, and portions of it have been printed and circulated. The Old Testament is now in the hands of Mr Judson, and will be completed as soon as possible. Thousands of tracts have been distributed. Four Missionaries, besides Mr Judson, have obtained a sufficient knowledge of the language, to hold intercourse with the natives, and are now actively engaged in their schools and *zayats*. One of the native converts has been licensed as a preacher, and two or three others exhibit encouraging evidence of good gifts for the ministry. Above all, a Christian church has been gathered, composed of converted Burmans, and built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Has not God, then, given great success to the Burman mission?

'There is an inviting field for Missions in Burmah.—The experiment has been tried, and it has been proved, that the truths of the Gospel can triumph over the errors and subtleties of Burman minds, and the levity, deceitfulness, and sensuality of their hearts. It is no longer a question, whether the Burmans can become sincere disciples of Christ.

The learned and acute Moug Shwa-gnong, and the ignorant and simple hearted Moug Shwa-ba, have bowed at the foot of the cross. The principles of Boodhism have been arrayed against the doctrines of the Gospel, with all the force of ardent zeal, and subtle argument; but the truth as it is in Jesus, has pierced like a two-edged sword through the joints and marrow of the system, and its discomfited advocates have retired abashed, if not persuaded. We may be assured, then, that if the Gospel be preached in Burmah, with the usual blessing of the Holy Spirit, it will become the power of God, to the salvation of the natives.

‘Another encouraging circumstance is, that there is not, in Burmah, a very strong attachment to the prevailing religion. A system, like that of Boodh, which differs little in effect from absolute atheism, cannot obtain a firm hold either of the mind or heart. Its doctrines are at war with the suggestions of reason, and the testimony of the material creation. The first principles of Boodhism rest on so frail a basis, that the simple announcement of the doctrine of an eternal God is sufficient to subvert it. Moug Shwa-gnong declared, that the instant he heard this doctrine he believed it. Mr Judson ascertained, that a wide-spread scepticism, in reference to Boodhism, exists among the educated classes in Burmah. The system is destitute of objects to fill and dazzle the imagination; and of motives to touch the heart. The sacred books are sealed from the eyes of all but the learned and the priesthood, by the secrecy of a learned language; and little is known, by the people, of the established religion, except its popular fables, and its external rites. Gaudama is indeed worshipped, and his images are found in the pagodas and in private dwellings. But there is not that variety of deities which gave to the idolatry of Greece and Rome, as it now does to that of China and Hindostan, its poetic attraction to cultivated minds; nor that connexion with all the objects of nature, with the heavens, the mountains, the rivers and the groves, which brought it home to the daily business and the bosoms of the common people. The *cast* that exists in Hindostan, and which constitutes one of the firmest bulwarks with which Satan has fortified the strong holds of idolatry, is not found in Burmah. The Gospel, therefore, has nothing to resist it, in the heart of a Burman, beyond the ordinary depravity of man, except the shadowy abstractions of Boodhism, which has no great, intelligible doctrines to expand and satisfy his mind; no consoling truths and definite hopes to cheer his heart. It is, for these reasons, confidently asserted by travellers, that the king might, by a simple decree, sweep away at once the whole system of Boodhism.

‘There is, then, ample encouragement to preach the Gospel in Burmah; and there is now an opportunity for the introduction of any number of Missionaries who may be sent thither. There is, at present, no station within the territories actually under the sway of the Burman monarch; but there are millions of persons in the provinces ceded to the English, to whom access may be obtained, without difficulty or danger. The station at Maulaming is a central point, where Missionaries may study the language, under the immediate tuition of Mr Judson, and may prepare themselves for their duties; and from which the Scriptures and tracts may be circulated in Burmah Proper. And there is reason to hope, that missionary stations may be soon formed, and the Gospel safely and successfully preached, within the Burman territories.

‘*This field belongs appropriately to the American Baptist churches.—* Those who have traced the history of the mission, must have seen

many wonderful tokens of the divine will, that the American Baptist churches should be intrusted with the service of converting the Burman Empire to the Christian faith. The voice of Providence on this point cannot be mistaken. These churches are responsible to God for the support, enlargement, and vigorous prosecution of this mission. They are responsible to the Christian world. Other denominations of Christians have chosen their posts of labor. They have left the Burman Empire to us, and they require us to do our duty, or yield our place to others, who will serve our common Master more faithfully. Will our churches shrink from this responsibility? Will they be false to their trust? They have abundant means at their command. There are more than four thousand Baptist churches in the United States. Can there not, then, be adequate funds furnished? Are there not among the ministers of our denomination, and the young men at our Academies and Colleges, some who will devote themselves to the service of their Redeemer in Burmah? Are there no more Colmans and Wheelocks, whose hearts burn within them, to proclaim to the dying idolaters of Burmah, the unsearchable riches of Christ? Are there, among our sisters, none who will follow Mrs Judson to the heathen world, and there offer their lives as a willing sacrifice, that they may teach the Burmans the way of eternal life?

‘The mission ought to be reinforced without delay. Nearly a year has elapsed, since the Board of Missions resolved to send three Missionaries and a printer to Burmah. A printer, Mr Cephas Bennett, of Utica, N. Y. has been appointed; but no Missionaries have yet presented themselves. Meanwhile, tidings of the death of one of the little band in Burmah have reached us. A new station has been established, and other stations might be occupied, were there laborers to enter the whitening fields. Thousands of Burmans are dying every year, without hope. The Gospel of Christ can save them. Shall they not have it? Baptists of America! to you it belongs to answer this question.

‘We forbear to inquire, whether it may not have been the design of God, in committing the Burman mission to us, to establish in that Empire churches, resembling in their construction, their doctrines and their rites, those which the Apostles founded; and like them, to be models for the churches which may hereafter be formed in that Empire, and in the neighboring nations. And whether there may not have been a similar end in view—the spread of the pure truth of God—in confiding to our brethren, Dr Carey and Mr Judson, the high duty of preparing the Scriptures for so large a portion of the eastern world.

‘We have stated the necessity for an additional number of Missionaries. Money, also, is wanted, to print the Scriptures. A printer and a press will be sent to Burmah without delay; and the printing of the Scriptures will be immediately commenced. Tracts, too, may be printed, and circulated, without any limit, except that of the funds which may be furnished. This is one of the easiest and most successful methods of spreading the truths of the Gospel in Burmah. The history of the mission shows the beneficial influence of tracts. The first inquirer was drawn to the *zayat* by a tract; and Mah Menla, the most valuable female convert, received her first impressions from a tract. The ability to read is very common; and tracts, if circulated, will be read. Several societies, auxiliary to the Baptist General Tract Society, have been formed, in this country, for the purpose of aiding the printing of Burman tracts; and it is hoped, that ample funds may be furnished for this purpose.

‘But while we plead the claims of the Burman mission on the prayers and the liberality of our churches, we would not be understood to imply, that no other portion of the great moral waste demands the attention of our denomination. On the contrary, we hesitate not to express our decided opinion, that the missionary efforts by the Baptist churches in this country ought to be immediately increased. Besides the existing missions among the aborigines, and at Liberia, new stations ought to be established. Greece, South America, China, and other countries, invite our labors. According to the lowest computation of the numbers of the human family, upwards of four hundred millions of our fellow men are idolaters or Mahometans. The largest and fairest regions of the earth are yet under the dominion of superstition, and its manifold miseries. By whom is the Gospel to be preached to these millions of human beings; and these dark places of the earth to be recovered to the dominion of the King of Zion? Plainly, it must be done by the Christian church. And will so large a part of that church, as the American Baptists, be contented with supporting nine or ten ordained Missionaries, and expending from twelve to twenty thousand dollars per annum, to spread the knowledge of the Saviour? Why should we, who number so great a portion of the Christian host, come up to the help of the Lord, with a force and zeal, so inadequate to the wants of a world lying in wickedness—so disproportionate to the strength of the denomination?

‘Brethren, let us resolve, that we will neglect our duty no longer. Churches of Christ! remember that you are not your own. He who purchased you with his blood, calls on you to engage in this glorious enterprise, with the full measure of your ability: and to advance, with united hearts, and concentrated energies, like an army with banners, to fight the battles of the Lord, until the kingdoms of this world shall have become the kingdom of Immanuel,—

And every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.’

Since the preceding was in type we have received a letter, dated the 9th of August, from Mr Boardman, who is stationed at Tavoy, a city in one of the southern provinces of Burmah. He says, ‘The last fortnight has been among the happiest of my life. Besides having heard twice from my dear native land that our friends are well, and that the Lord is still visiting the churches with plentiful showers of his grace, and exciting his people to labor and pray for the diffusion of gospel blessings throughout all lands, I have had the satisfaction of baptizing two persons—the first fruits of the mission to this place. One of them is a very intelligent and amiable Chinese youth, who, amidst opposition and scorn from his countrymen, who are numerous here, has ventured to renounce his vain idols, and put on the Lord Jesus Christ. The other person is a learned Burman, who, in respect to intellectual powers, eloquence, and acquaintancè with the Burman scriptures, is excelled by few men in town. The opposition which he has experienced from his

countrymen is most violent and abusive ; but he says calmly, ' I regard not their opposition nor their hatred. I have examined for myself, and my mind is decided. If they revile me, let them revile ; if they will kill, let them kill. I fear not death. I will love and pray for my enemies.'

' The ordinance was administered last Lord's day, in a tank adjacent to a venerated pagoda, which points its spire of gilded blasphemy towards the heavens. You can imagine better than I can describe the joy occasioned by this event. I am happy to add that the attention to Christian instruction is evidently increasing.

' But I have not told you the whole occasion of our joy. Yesterday we received letters from Maulaming containing the cheering intelligence, that the Holy Spirit is poured out on that station ; that five persons were recently baptized there, and several more gave good evidence of true grace. The influences of the Spirit seem to be felt more particularly in the girls' school, which, while we were all together at Maulaming, was under the united management of Mrs Wade and my beloved partner. Several of the children have obtained a hope of pardoning grace, two of whom are among the baptized. O what thanks are due to the blessed Redeemer for such displays of his grace. Our hearts are full ; but still long for more.

' You have doubtless heard that according to the latest intelligence from Rangoon, fifteen persons there, without enjoying the labors of a foreign missionary, have recently avowed their belief in Christ, and their desire to be baptized.

' Unite with us, dear brethren, in the most devout thanksgiving to that God, who, after hiding himself so long behind a cloud of mysterious and afflictive events, is now shining forth in his majesty and grace.'

THE LORD'S PRAYER

VERSIFIED IN THE SHORTEST COMPASS, BY ONE OF THE MISSIONARIES WHILE IN PRISON AT AVA, MARCH, 1825.

OUR Father God, who art in heaven !
 All hallow'd be thy name ;
 Thy kingdom come ; thy will be done,
 In earth and heaven the same.

Give us this day, our daily bread ;
 And as we those forgive,
 Who sin against us, so may we
 Forgiving grace receive.

Into temptation lead us not ;
 From evil set us free ;
 And thine the kingdom, thine the power,
 And glory ever be.

MISSIONARY REGISTER.

FOR APRIL, 1829.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

MEETING OF THE GENERAL CONVENTION.

The Sixth Triennial Meeting of the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c. will be holden at Philadelphia, at the Meeting-house of the Fifth Baptist Church, on the last Wednesday of the present month.

The meetings of this Convention have had a happy influence on the interests of the denomination and of the cause of religion generally, by bringing into personal acquaintance and cheerful co-operation, brethren stationed at situations remote from each other, and who would not otherwise have had opportunity to impart mutual counsel and encouragement. By united efforts, a healthful pulse may be given to Missionary operations in our churches through the immense extent of territory over which they are scattered. The churches are many, and the members constitute a numerous host; but they require to be marshalled and called into action. As the guilty and miserable state of the heathen world becomes more generally known, and the obligation of Christians to diffuse the gospel more deeply felt, pecuniary resources for advancing the object will be more abundant, and will enable the Board more extensively to prosecute the benevolent labors in which they are engaged.

The approaching meeting will be held under highly favorable auspices. The prospects presented at the Mission

APRIL, 1829.

Stations are cheering, and invite an extended plan of operations. The deliberations of the Convention, not being embarrassed with extraneous subjects, which have sometimes impeded its progress, may now be vigorously prosecuted with a simplicity of object, and bear directly on the illustrious enterprise of evangelizing the world.

Let united prayers ascend to heaven, that the brethren may so enjoy the divine presence, and discharge the high duties of the Convention, as to receive a fresh impulse in their own bosoms, produce deeper convictions of the value of the gospel, and return again to their fields of labor with invigorated strength and quickened zeal.

BURMAN MISSION.

MR WADE'S JOURNAL.

[Concluded from our last, p. 102.]

'Jan. 9, 1828. The priest* came rather earlier than usual this morning, and in a few minutes after, a large number of persons collected upon the zayat; among the rest, was an old and rather respectable looking man, to whom the priest began to tell what the new Scriptures say about an eternal God, &c. 'But,' said he, 'it is strange, if there is an eternal God greater than Gaudama, that Gaudama has said nothing of him. Gaudama told us particularly about Nat country, Brumah country, &c. But he told us nothing about this heaven, the residence of an eternal God greater than himself.' As he has been harping on this string several days, I ventured to ask him how he

* Referred to in the former part of the journal.

knew what Gaudama said, and what he did not say. 'How do I know? The sacred books tell me.' What evidence have you that these books are true? 'Why, they are the instructions of Gaudama, therefore they cannot be false.' Tell me how you know that Gaudama ever taught what is in these books. 'Why! the sacred books say he taught what is contained in them.' That is granted. But did those who wrote these books write truly? were they disposed to write truly? And if they were thus disposed, had they at the time of writing, the means of ascertaining the truth? The Beetakat itself, states that it was not composed until four hundred and fifty years after Gaudama; that in Gaudama's time, not a scrap of what he did and taught, was committed to writing. When four hundred and fifty years had elapsed, the king of Ceylon directed the priests to write an account of Gaudama and his religion. They went about the work without a single written document, or any other guide but oral tradition. If they had been ever so well disposed, had they the *means* under these circumstances of writing a true account? 'Why! one part of the sacred books *which I have once seen*, states, that these books were written in Gaudama's own time.' I called upon the people to listen to what the priest was saying, that in one of the sacred books which he has seen, it is stated that the Beetakat was written in Gaudama's own time; and every body knows that another book of the same Beetakat, states that nothing was written till four hundred and fifty years after Gaudama. What further evidence is needed, to prove the Beetakat false, than what the priest has just now said? If what he says is true, the Beetakat is at war with itself. The priest saw he was caught, and gave a significant nod to the old man before mentioned, as much as to say, 'We are down, we can make no defence.' As they retreated, I followed them closely, with one blow after another, and the old priest bore it as patiently as a lamb. At length he said, 'It is a very difficult case; if I embrace the Christian religion, I must discard entirely what I have revered, and held dear all my life time; which, also, my forefathers esteemed and revered, and become an outcast among my own people: it is hard to bring the mind to this at once.'

Jan. 12. Had a meeting of the little church. Moug Dwah, and Mah Lah, were examined and unanimously received as candidates for baptism. Have felt this evening great pleasure in seeing these two persons who, a short time since, were worshipping idols, involved in all the darkness of heathen superstition, now coming forward and requesting to have a place among the followers of the Lamb.

15. Had the priest the greater part of the day as usual. He said one of the other priests had been talking with him on the subject of a new religion being introduced among the people, and said, 'There is one teacher at one end of the town, and another at the other, preaching daily, and the people's hearts begin to be turned,—their offerings to us are much less than formerly.—What shall we do? If it continues in this way, we shall have nothing to eat soon,' &c. So that it appears they begin to feel somewhat alarmed, not so much lest their temples should be abandoned, as they are lest their rice pots should be empty.

17. Had one attentive listener whom I have not seen before. This afternoon Moug Dwah and Mah Lah were baptized. May many more follow them before the year is ended.

18. Several individuals stayed and listened attentively a long time—promised to consider this religion farther. One who stayed till near night, desired a tract.

22. Have had several very attentive hearers to-day, two or three of whom professed to be convinced of the truth of what I said to them. But I shall know whether their professions were sincere or not when I see whether they come again: this is the grand test. One said when he heard me talk he was convinced, but when he went home his old opinions returned again. I urged him to pray for light and wisdom, to enable him to distinguish between truth and error, and God would enlighten his mind. He has been to the *zayat* two or three times before.

23. The first priest came again to-day; but his appearance was very unpromising. I felt that he had made up his mind not to come any more to hear about the eternal God. He seemed to be like one who was signing his own death warrant without knowing what he was doing; like one who was taking the last step between himself

and eternal misery, and would not be persuaded to stop and look at the awful gulf just before him. I do not recollect that I ever felt my mind so burdened on account of any individual before. After he went away, I walked the zayat in real agony, but could only say, I have done all that I could to enlighten his dark and superstitious mind, without effect; but he is still within the reach of thy mercy, O thou Saviour of sinners!

26. To-day I had rather more company at the zayat than usual; but they were mostly new ones, whom I have not seen before. Several from the Martaban side listened with apparent attention and interest; at their request I gave them a tract. The knowledge of the gospel is spreading extensively; people from Martaban, Rangoon, Tavoy, Mergui, Yai, and various other places, call, listen awhile, and take away with them the tract or some portion of the sacred Scriptures.

28. The priest made his appearance again to-day, but has most evidently made up his mind to continue a disciple of Boodh, and venture the consequences. Several persons listened attentively, and seemed very favorably inclined towards the new religion.

30. Not a great deal of company at the zayat. I suspect the priests and some of the principal men of the place begin to feel alarmed for the religion of Gaudama, and are exerting what influence they have to prevent the common people from coming to listen lest they should become convinced of the folly of feeding and praying to dumb idols; and what is still dearer to the priests, lest they should grow negligent in their usual offerings, and their rice pots not be well filled. But whatever influence they may exert, I feel persuaded that the gospel will prevail here, and the idols be rejected as things of nought; and that, too, before a very long time shall have elapsed: for the gospel commends itself to their minds as truth, as soon as they hear it; and they readily acknowledge that they dare not say it is not true, while they confess that they have no positive evidence of the truth of the Bectakats. Nothing, however, can be done towards changing the hearts of the people without the influence of the Spirit of God. I feel that it is most true that he that planteth is nothing, and he that watereth is nothing, but God who giveth the increase.

Feb. 6. Two persons from Siam came in and heard the truth with apparent gladness. They begged for some of the sacred writings to transcribe. I gave them the tracts: Several others listened with attention, and I feel encouraged to hope that before long, we shall see a work of grace in this place.

YORK AUXILIARY SOCIETY.

The Corresponding Secretary has received a letter from Rev. Oliver Barron, containing a report of the second annual meeting of the York Auxiliary Foreign Mission Society at Wells, Me. Dec. 31. Rev. William Godding, *Moderator*, Rev. Oliver Barron, *Secretary*. Appropriate Sermons were preached by Mr. Clark of Saco, and Mr. James of Great Falls. Earnest desires were expressed by those who attended, that missionary zeal and ardour for the extension of truth, may be diffused through the Society, which does not at present exhibit encouraging prospects.

The next annual meeting is to be holden at Alfred, on the last Wednesday in December, 1829.

MISSIONARY EFFORTS.

A communication has been received by the Secretary from a respected friend in Homer, N. Y. Feb. 21st, which announces several gratifying items of intelligence. An increasing interest on the subject of missions, is apparent in this section, which appears to be the result of information, and established principle, rather than the effect of temporary excitement. Cephas Bennet, who has been appointed printer to the Burman Mission, is engaged in obtaining collections. A Society, styled the Cortland Auxiliary Society, was organized in January, under circumstances which warrant the hope, that it will annually furnish efficient aid. The course generally pre-

ferred by brethren in this part of New York, is to form an Auxiliary Society in each Association, and thus have a regular channel of communication with the Treasury, and a connexion with the Convention of the United States.

On Lord's day, Feb. 15, at the Baptist Meeting House in Homer Village, public notice was taken of the appointment of Mr. Bennet. In the morning a discourse was delivered from Isa. ii. 2, 3; and in the afternoon, from 2 Tim. ii. 1. In the evening, a public prayer meeting was held, in which the ministers of different denominations in town, took a part. The season was interesting, and a collection of forty dollars was taken up. Mr. Lyons, the Presbyterian minister in Cortland Village, kindly evinced an interest in the object, by proposing a public prayer meeting and collection at his place of worship; but the object was nearly defeated, by a tremendous storm.

At the annual meeting of the Madison Auxiliary Society at Delphi, Feb. 18, a collection of 20 dollars was taken up for the Mission. At the close of the business, a number of brethren from different parts, being present, efforts were made to extend the 50 dollar subscription, for printing the Bible in the Burman language, and the following persons subscribed each 50 dollars for the object:

Alfred Bennet, Elon Galusha, Samuel Payne, John Blain, James Nickerson, and S. Munroe, Esq. James Nickerson and John C. Holt, also engaged each to furnish 30 dollars, for the education of a Burman child.

We record with unmingled pleasure the awakened zeal among our brethren in the cause of Christian benevolence, which this communication so happily announces: Let the heavenly flame burn with increasing intensity, and rapidly communicate its light and heat, till the denomination at large shall participate in the blessing.

REVIVALS OF RELIGION.

In our Magazine for January, we offered a few remarks on the happy revivals of religion, with which the churches in the United States have been favored; and the interest which they had recently excited on the other side of the Atlantic. The English publications exhibit an increasing solicitude for the enjoyment of similar visitations of the Holy Spirit, and indicate, among different denominations, simultaneous zeal and effort for the desired object. Numerous sermons, on the nature, the means, and the happy effects of revivals, are announced from the most distinguished preachers; pastoral letters are circulated by watchful and zealous shepherds; and meetings for united prayer are multiplied. In almost every number of the London Evangelical and Baptist Magazines, communications are inserted, either to excite prayer for the object, or to trace the causes which have obstructed the free course of the word of the Lord among their churches.

A national establishment of religion is assigned as one obstruction in England, as it naturally leads to a dependence on an arm of flesh, instead of presenting strong cries, with tears, to Him who alone is able to grant the showers of his grace. It is apparent, that the happy religious freedom enjoyed in the United States is highly favorable to the prevalence of piety, and should therefore excite daily thanksgiving from every pious bosom. Substituting an engagedness in public objects in the place of personal piety, is also named as an obstruction to revivals of religion. It was anciently said, "They made me the keeper of the vineyards, but *mine own vineyard have I not kept.*" No services can supply the absence of personal piety, and habitual intercourse and daily communion with God. In a day when the Christian world is called to diversified

objects of public benevolence, it greatly concerns every Christian to mingle an ardor of devotion with his public efforts. This is indispensable to the ultimate success of the public objects, as well as to the promotion of vital godliness at home. In relation to personal piety and public objects, our Saviour's remark is appropriate—"This ought ye to have done, and not to leave the other undone."

The English Magazines state, that the 10th of December, according to previous appointment, was observed by almost the whole of the Baptist Churches in London, as a day of fasting and prayer, to seek the special effusion of the Holy Spirit. Most of the churches assembled at their own places of worship in the morning, and in the evening several neighboring congregations united. It is stated to have been a day of peculiarly solemn and interesting feelings, and of great fervor and earnestness of supplication.

The Congregational Board in London have held several meetings in relation to the subject. On the 26th of Nov. forty-nine ministers assembled at the Poultney chapel, with a view to promote a revival of religion among themselves, and in the churches with which they were connected. The Evangelical Magazine states, that a spirit of love and holy excitement prevailed at the meeting. It was adjourned to the 3d of December, when 51 assembled. Prayers were offered and addresses delivered, which indicated a deep solicitude for the rich blessing. They assembled again on the 17th of Dec. which was a season of peculiar solemnity. Fervent prayers ensure blessings from the skies, agreeably to the Saviour's promise,—“Ask, and ye shall receive; seek, and ye shall find.”

These circumstances presage some great blessing for the English churches. The New Baptist Miscellany remarks,

‘Already are results of pious combinations for prayer for revivals of religion apparent; and the period is confidently anticipated, when the divine and dove-like Spirit, which has so long brooded over the western churches, will spread his wings across the Atlantic, and shed a portion of his reviving influences on the barren churches of our beloved land.’

Revivals of religion, however, are not peculiar to any land, or any age. They have been enjoyed, in a greater or less degree, in all periods of the church. The Acts of the Apostles record numerous joyful seasons, when the Holy Spirit was copiously imparted, which resulted in the happy effect, that the work of God in the conversion of sinners was illustriously extended. Succeeding ages enjoyed similar blessings. The present is, indeed, conspicuously favored; and each succeeding age may be expected to be more signally blessed, till the millennial sun shall arise, with healing beneath his wings.

REVIVAL IN WALES.

A late number of the London Evangelical Magazine contains a letter from Wales, Oct. 30, 1828, detailing a happy work of grace. It began in a place, called Gewtheren, a parish containing about 500 persons. We select the following particulars.

‘The Sunday-schools have been eminently useful in bringing a reformation; by the instruction of their teachers, the young people were brought to see the sinfulness of attending wakes, fairs, &c. which have been the ruin of many. The families have been brought to see the duty and privilege of worshipping God in their families; believing that the Lord would pour his wrath upon all households that call not on his name. By degrees the word preached, had a great effect upon the hearers, and the members of the small church of Christ began to pray earnestly in private, and in their public worship, for an outpouring of

the Spirit: and the Lord answered their prayers. In the beginning of August last, nine persons offered themselves to be admitted members of the church; the deacons and members there, could not help weeping for joy, to see what they so earnestly prayed and longed for, coming to pass. From that day to this, every week, several persons have come forward seeking the way to Zion. From the first week in August, to the present time, above eighty persons have joined themselves to the Church of Christ at Gwytheren. The work of the Lord is going on wonderfully and delightfully—it is a little heaven below. You can better imagine, than I can describe, the happy scenes;—rich and poor, parents and children, young and old, young men and maidens, subscribing with their hands that they shall be the Lord's. What a glorious spring and summer, after a long and dreary winter! Many of our ministers take a great pleasure in visiting this delightful spot, and are obliged to exclaim, *What hath God wrought!* I have the happiness to inform you that this heavenly flame has caught two or three of the neighbouring churches and congregations. The members of the church at Denbigh, about three hundred, assemble *one night in every week*, at the chapel, to pray for the same outpouring of the Holy Spirit.'

From an article in the London Baptist Magazine, we are happy to learn, that many of the Welch Baptist churches have been visited with revivals the last year, and 1752 have been baptized in the three Associations in that Principality.

IRELAND.

Pious and benevolent persons have long wept over the misery of Ireland. The prevalence of Roman Catholic darkness and superstitions, combined with other causes, has entailed ignorance, irreligion, and poverty on its wretched population. But the various evangelical denominations in England, are now zealously engaged in pouring light on this benighted land; and by circulating the Scriptures, opening schools, preaching the gospel, and reading the sacred oracles from house to

house, the most happy results are witnessed. The Wesleyan Magazine contains the following intelligence from the Rev. Mr Foote, March 18, 1828. 'Many places have felt the gracious outpourings of the divine Spirit. It is encouraging beyond my most sanguine hopes. Sinners are bowing before the word of God, and many that were but yesterday in open rebellion against the Majesty of Heaven, have laid down their weapons of warfare, and are now arraying themselves under the banner of the cross.'

The Baptist Irish Society in England, expend annually \$3000 in supporting in Ireland nearly 90 day Schools, 53 itinerant and Sunday readers of the Bible, and six ministers.

UNITED STATES.

With pleasure we present our readers with the following extract of a communication from Rev. Adamson Bentley, a minister at the West.

Warren, Trumbull Co. Ohio,
Jan. 13, 1829.

Gentlemen,

'As you are in the habit of noticing in your Magazine, the very pleasing intelligence of revivals of religion, wherever they may occur, and the means by which they have been advanced, I have been induced to forward you the following intelligence. The Mehoning Association, in the year 1827, after examining the returns of the churches, found only thirty four added by baptism among all the churches for that year. The number of churches was 17, of members composing the churches, 492; 34 only having been added as the result of our labors. The Association was led to feel that we had been very remiss in the practice of vital piety, or deficient in our liberality or exertions, to spread the knowledge of salvation amongst the destitute in our own neighborhood. Whilst efforts were making, to send the gospel to the heathen, hundreds were perishing around us for lack of knowledge. The Association, from these considerations, was induced to employ some person to preach within the limits of the Association, the ensuing year, to stir up the brethren by

way of remembrance, and find out, if possible, the situation of the churches. Accordingly Elder Walter Scott was solicited to accept the appointment, and he immediately entered upon the labors connected with it.

He soon discovered that the members had fallen into a kind of apathy and indifference truly alarming. Indeed they were like lost sheep upon the mountains, they knew not where to go themselves, and of course it could not be expected that they could inform others. He also found as great a diversity of feeling and sentiment existing among the professors of religion, as might be found in the height of their stature, or in their countenances. This led him to deep reflection concerning the duties of his appointment, and caused him to resolve in his own mind, that he would commence where the gospel commenced, and pursue it without regard to the sentiments or feelings of men.

While pursuing his labors, an astonishing accession has been made to the church of God, the last year; and all who have received the truth, and are now pursuing it, have the pleasure of seeing the word of God operating like a fire and a hammer, to break the hard hearts of sinners, and bring them to bow to the mild and peaceable sceptre of our dear Redeemer.

The Association, during the last year, had added to her number, 512—and upwards of 500 more were baptized, who are now constituted into churches, but not yet connected with the Association. Yours, &c.'

We are pleased also to learn, that 'the Lord is reviving his work in Belchertown and Palmer Baptist church and Society, Mass. Five or six have become the subjects of hopeful conversion; others are inquiring what they shall do to be saved. Meetings are well attended, and the church engaged.'

Late numbers of the Kentucky Baptist Recorder, contain several additional relations of revivals in that state, from which we select the following:

Elder D. Thurman, Harden County, Jan. 22, says, "With great pleasure, I give you information of a revival in Nolin church. On Sabbath I baptized 14, one of whom was my second

son. On Thursday following I baptized four more. Thirty have been baptized during the last month. The work is progressing, at Mill Creek; on last Sabbath, I baptized 15 for that church; and at Little Union, 11 were immersed last Sabbath, and several others are received for baptism.

Elder J. A. M'Guire, Sulphur Fork, Henry Co. Jan. 19, thus writes to the Publishers of the Recorder: "Since my last to you 51 have been added to us by baptism. We may well say with David, *The Lord has done great things for us, whereof we are glad.* Since our October meeting, we have received 125 by experience.'

Mr Daniel Smith writes—'Brother Warder is now on a visit to Glasgow, where I am told there is the greatest revival of religion which was ever known in this part of the country. Nearly every individual in the town has made a profession of religion. The Cumberland Presbyterians and Methodists immersed nearly all who joined their Societies.'

Mr Isaac D. Newell, a student from Hamilton, has been recently preaching at Warren, N. Y. and the Lord has *granted a season* of refreshing; it is supposed about 100 have become the sons of God.

PRESBYTERIANS IN OHIO.

The Richmond Visitor and Telegraph states that five presbyteries and about thirty congregations in Ohio have enjoyed seasons of refreshing during the last year. The number added to the churches under the care of the synod, during the year, is nearly 2000. The writer remarks, 'This work of grace furnishes occasion for the exercise of devout and fervent gratitude to the great Head of the church. But how many are still in the gall of bitterness and the bonds of iniquity! This is a distressing thought. Many have come out from the world; but many, very many, are yet in their sins,

and enemies to God. They are daily passing from this world without hope, or by persevering in the rejection of the Saviour, are *treasuring up wrath against the day of wrath, and the revelation of the righteous judgment of God.*'

WATERFORD, VT.

Rev. Silas Davison, of Waterford, Vt. Dec. 5, furnishes a pleasing statement of a revival of religion among the people of his charge.

'The first Saturday in March, at our covenant meeting, there was an unusual solemnity. Coldness gave way to engagedness in the cause of religion. Serious inquiry commenced among sinners. About this time we received a supply of tracts. These silent preachers carried conviction to the minds of some of our youth, and led to the serious inquiry what they should do to be saved. By the first of April the work was general in our society; meetings were crowded, the penitential tear was on the cheek of many. We appointed a two-days' meeting, at which we had the assistance of several ministering brethren, whose coming was like that of Titus. Previous to this meeting a number had related their experience, and on the first day of May I had the pleasure of leading down into the water and baptizing 17 persons. From this time we had a conference on Saturdays; and for a season attended baptism on Sabbath. Fifty have united with the church during this season; forty-seven by baptism, and three by letter. We feel as though we could say, *Come, magnify the Lord with us, and let us exalt his name together.*'

[Vermont Tel.

LOUISIANA.

Nathaniel Holley, Cherryville, Louisiana, Nov. 1828, remarks, that seventeen years ago, when he first landed on the banks of the Bayou Boeuf, there was no Baptist Church on the west of the Mississippi in Louisiana; but now there are twelve Churches, and fifteen ministers.

MISSIONARY RECORDS.

Archdeacon Corrie, in a recent letter from near Calcutta, states, in rela-

tion to the efforts of the Episcopalians in India, that the result of their labors at the different Missionary Stations the past year, had yielded forty one adult converts, and 'nineteen of their offspring.' A candid reader of the Acts of the Apostles can scarcely fail to contrast this statement with the sacred records. We read of those who 'gladly received the word;' that the 'number of the men' was about five thousand; that 'believers' were added to the Lord, multitudes 'both men and women;' but where does Luke include the number of their 'offspring?' This was left for the records of modern missionary efforts. The primitive converts were such as *repented, believed, and were baptized.*

HUDSON MATERNAL SOCIETY.

We have received the Third Annual Report of the Hudson Baptist Maternal Society, from which we make the following extracts:

'For the most part of the year, our meetings have been but thinly attended; but for the last two months, more of a spirit of prayer has been manifest, and through the blessing of God, some good, we hope, has resulted from our endeavors. One little boy, about nine years of age, has, as we have good reason to hope, been brought to a saving knowledge of the truth; and is now in glory uniting with all the redeemed above, in praising that Saviour, who, when upon earth, said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' Another circumstance which it is our privilege to mention, and one, which we believe to be in answer to prayer, is that of a young man who has settled in business far from home, but has been followed by the intercessions of a pious mother, and is now earnestly seeking the salvation of his soul. In a letter to his mother, a short time since, he mentions that while on a recent journey from home, he had attended a Sabbath school, for the first time in his life, and while there was so struck with the importance of the object, that he resolved to establish one in the neighborhood where he resided as soon

as he returned home. He begged that she would not only pray for the prosperity of the school, but also that it might be the means of leading him to a knowledge of the truths of the gospel; that it was his earnest desire and prayer that he might be brought to embrace the religion of the blessed Saviour. We fondly hope that ere long we shall hear that he is ranked among the number of those whose names are written in the Lamb's book of life.

'Some of us have been made to drink deep of the bitter cup of affliction. Two of our number, who for many years had been blessed with affectionate and pious companions, who not only esteemed it a duty but also a delight to unite their prayers and efforts with ours, in training up our children for a glorious immortality, have, in the past year, been called to part with them by death, thus leaving a double responsibility resting upon us. But we would bow with humble submission to the will of our heavenly Father, and taking our precious orphans in the arms of faith, dedicate them and ourselves renewedly and unreservedly to him who has promised to be the widow's God and the orphan's father.

HULDAH ADSITT, *Directress.*

REBECCA GIFFORD, *Secretary.'*

SCHOOLS IN MADAGASCAR.

The happiest results may be anticipated from missionary efforts among the heathen, in the establishment of schools for instructing children. This object is every year receiving increased attention, and is attended with increased success. We have received the Second Annual Report of the Madagascar Missionary School Society, 1828, which is under the patronage of his majesty Radama, the reigning monarch, from which we select the following particulars.

Schools were formed in Madagascar as early as 1820, and 1821, by the agents of the London Missionary Society; but to provide for the extended field of labor, and embrace the co-operation of friends, of whatever party

or sentiment, the School Society was established in 1826. At the time this Report was closed, there were thirty-seven schools, under the care of forty-four teachers, and forty-six assistants, embracing 2309 scholars, boys and girls; since which, sixteen schools of one hundred each, have been added. The schools are both week-day and Sabbath, and combine elementary instruction and Christian knowledge. One thousand, who have received instruction, have been dismissed, many of whom are employed as teachers, or have been appointed by his majesty to fill important official stations in the service of their country. Eight of the first students were appointed in February, 1827, to visit the schools every month, and make report to the Committee. At the close of the visit in each village, a prayer-meeting is held, and an address delivered to the scholars. The diligence and improvement of all the visitors and teachers are subject to the constant inspection of the Missionaries at the capital, where a careful monthly examination is instituted.

A powerful and beneficial effect must soon be produced by the dispersion of hundreds of intelligent youth through the island.

Towards the close of the year 1827, the London Missionary Society set up a printing press, which has enabled the Missionaries to print many elementary works and portions of the Holy Scriptures.

The report notices with high commendation the efforts of Radama, for diffusing knowledge among his people.

But under the most favourable circumstances, multiplied difficulties attend Christian efforts in heathen lands. The Society state, that 'the experience of years has powerfully demonstrated the immense importance of cultivating the decision of Ruth, the patience of Job, the perseverance of Paul, and the wisdom of Solomon; while to strength-

en and adorn every other virtue, the affection of John should be superadded.'

☞ Since preparing the above article for the press, intelligence has arrived of the decease of Radama, the king of Madagascar, which must be an immense loss to his subjects, as they had rapidly approximated to civilization during his reign. But the queen has kindly assured the Missionaries, that all the benevolent objects patronized by the late king, shall receive her cordial support.

BIBLE FOR BURMANS.

Two propositions are before the public; the one for raising 1000 dollars to print the New Testament in the Burman language, and the other for raising 5000 dollars to print the whole Bible.

Mr Thomas Hill, Louisville, Ken. thus writes the Treasurer. "Having learnt that two gentlemen wish to unite with eighteen others, in presenting 50 dollars each, as a New Year's present to the heathen, for the purpose of printing the sacred Scriptures in the Burman language, as an expression of my gratitude to my Creator and preserver, and the Giver of all my mercies, I wish to unite in this heavenly work, and have enclosed fifty dollars."

A friend in Greensboro' Geo. has enclosed 50 dollars to the Treasurer for this object. Mr F. P. Browning of Detroit, and John Withers, Esq. of Virginia, engage to be fifty dollar subscribers; and friends in the Federal Street congregation, Boston, have furnished 50 dollars, to enable their pastor, Rev. Howard Malcom to become a subscriber.

Extract of a letter from a gentleman in New Hampshire, to the Treasurer, March 12, 1829. "Enclosed I forward to your care, 50 dollars for publishing the Scriptures in the Burman language. This is the generous donation of Mr ———, a venerable member of the Baptist Church in this place, who has more than numbered his three score years and ten. This sum, Sir, has come unto the Treasury of the Lord, in the following manner. Some years since, the companion of Mr ———,

desired him to furnish her with twenty dollars, to procure a certain article of clothing. The money was provided, but for some reason not appropriated. It was put to interest, and never expended for the purpose for which it was raised. Some eighteen months since, Mrs ——— died. Our aged brother now feels that the above sum, as it was raised particularly for her use, belongs to Him, who he trusts has taken her to himself. Believing, from what he knows to have been her feelings, particularly in her last hours, that were she now living, it would be her desire to appropriate the sum, with what it has since gained, for the benefit of *Foreign Missions*, he cannot be satisfied to apply it to any other use. Having noticed with peculiar pleasure, the efforts now making in New York, and the vicinity of Boston, to give the Bible to the benighted Burmans, he feels that this specific object, claims 50 dollars of his consecrated sum. May many others find it in their hearts, to go and do likewise."

Extract of a letter to the Treasurer, from Rev. Spencer H. Cone, pastor of the Oliver Street Baptist Church, New York, March 12. "I have seen the notice in the Magazine, calling for 20 subscribers of 50 dollars each, to help print the Burman Bible; and as our friends have given their names on condition that the whole number shall be made up by the 1st of April, it affords me great pleasure to say, that if the balance of this most desirable stock does not amount to more than 500 dollars, you are hereby authorized to put down Oliver Street for ten fifties."

This accomplishes the object of the New Year's present, by securing the thousand dollars for the New Testament. But our brethren, we doubt not, will vigorously prosecute the object of raising the 5000 dollars for the whole Bible: because, though it will be highly necessary extensively to distribute the New Testament, yet nothing short of giving the sacred volume to the Burmans, can satisfy the wishes of the friends of Missions.

We are also gratified in receiving, by the letter from Mr. Cone, noticed above, the following pleasing intelligence: "At the meeting of the Board of Managers of the American Bible Society, on Thursday last, the sum of 1200 dollars was voted the Baptist General Convention, to assist in printing the sacred Scriptures in Burmah."

ORDINATIONS, &c.

Dec. 17, 1828, Daniel Sabin, was ordained an evangelist, at Fairfax, Vt. Sermon, by Rev. A. Sabin.

Jan. 28, 1829, Mr Leonard Tracy was ordained pastor of the Baptist Church in Claremont, N. H. Sermon, by Rev. O. Tracy of New London.

Feb. 4, Mr Isaac D. Newell, late a student at Hamilton, was ordained at Warren, N. Y. Sermon, by Rev. J. Blain.

Feb. 11, Mr F. S. Sheardown, was ordained at Catlin, N. Y. Sermon, by Elder J. Sears.

Feb. 11, By request of the Baptist Church at Osego, N. Y. George Holt, jr. and Stephen Hutchins, were ordained to the Christian ministry. Sermon, by Elder Benjamin Sawins.

the man whose name is the BRANCH, and he shall grow up out of his place, and he shall build the temple of the LORD; even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne." The right hand of fellowship was presented by Elder John Haynes, of Norway. Elder Hezekiah Hull, addressed the newly constituted church, and Elder Joseph Palmer, prayed. The weather was pleasant, and the union and delight apparent among the saints, evinced that the Lord was present, and encouraged an interesting hope respecting the future prosperity of this little band of christian brethren.

CHURCHES CONSTITUTED.

Oct. 6. A Baptist Church was organized at Walsingham, Canada, and consists of 58 members, 36 of whom have recently experienced religion.

A Baptist Church was organized in Willington, Con. Dec. 18, 1828, and a subscription is filled for erecting a commodious Meeting-house.

Feb. 12. A Baptist Church was constituted at Harrison, Courtland Co. N. Y. consisting of 60 members.

A pleasing revival of religion, has for some time existed in the north part of Paris, Me. and the adjoining part of Woodstock, and near Washburn's Mills, and a number have been hopefully converted to God. Twelve or fifteen have been baptized. On the 11th of March, most of these, with others dismissed from neighboring churches, to the number of twenty-two, were constituted a church, by the name of the Baptist Church of Christ in Paris and Woodstock.

A sermon was preached on the occasion, by Elder John Tripp, of Hebron, from Zech. vi. 12, 13: "Behold

MEETING-HOUSES OPENED.

A new Baptist Meeting House was opened at Hampton, N. Y. in October last. Sermon by Rev. Samuel C. Dillaway.

In December last, a new Baptist Meeting-house was opened in Williamson, N. Y. where God has blessed his people with frequent additions, so that between fifty and sixty have been added to the church by baptism within about two years past; and some attention exists at the present time.

Dec. 19, 1828, the new and commodious Meeting House, in Surrey Co. Vir. erected for the Baptist Church and Congregation, was opened with appropriate services.

A new Baptist Meeting House was opened at Monmouth, Me. Jan. 14. Sermon by Rev. John Butler.

A new Baptist Meeting House was opened in the village of Manlius Square, January 29. Sermon by Rev. Elon Galusha.

A brick Meeting House was opened at Cambridge, Vt. Feb. 5. Sermon by Rev. A. Sabin.

☞ As some highly respected friends have expressed a desire, that some suitable monument should be erected over the grave of Mrs Judson, we are authorized to say, that the Board of Missions will take upon themselves the responsibility of carrying their wishes into effect, provided the funds necessary for the object shall be deposited with the Treasurer, H. Lincoln, Esq. Boston; and that they will also do the same for any other of their departed missionaries, for which similar provision shall be made. Should surplus money be contributed, it will be applied to the support of Burman Schools.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination for Foreign Missions, from Jan. 21, to Mar. 20, 1829.

By cash from Samuel Payne, Esq. Treas. of the Madison Aux. Soc. N. Y. - - - - -	50,00	Mr Wm. Stow, being a donation from Mr Solomon Goodale, late of Conway, Mass. deceased, per Col. Charles E. Billings, for Indian Miss. 3,00—For. Miss. 108,00,	111,00
From Calvin Stockbridge, Esq. Treas. of the Cumberland (Maine) For. Miss. Soc. it having been received as follows, viz.		A friend, to aid in publishing the New Testament in Burmah, - - - - -	2,00
From Young Men's Pri. Soc. Portland,	50,40	American Beneficent Society, it having been contributed as follows, viz.	
Female do. do.	22,13	Female Judson Soc. Richmond, Va.	37,00
Male do. N. Yarmouth,	31,00	Fem. For. Miss. do. do.	80,43
Female do. do.	21,08	Do. do. do. N. C.	22,63
Mission Box do.	3,49	per Rev. Luther Rice,	140,06
Minor Fem. Pri. Soc. for the education of a Burman youth, named Stephen Chapin, - - - - -	32,75	E. Probyn, Esq. N. Y. per Rev. Dr Sharp,	50,00
Male Primary Soc. Freeport, - - - - -	13,50	Primary Society, Montville, Me.	12,50
Female do. do. do.	21,00	Do do. Prospect, do.	5,62
M. Stockbridge, - - - - -	1,00	Do. do. Belfast, do.	1,88
Mission Box, Brunswick, - - - - -	10,33	Per J. Mc'Crillis, Treas. of the } Waldo Aux. Soc. in Belfast, }	20,00
Female Primary Soc. do.	12,00	A friend, by Mr Bailey, Scituate, for the Burman Scriptures, - - - - -	2,25
Rev. B. Litcomb, do.	1,17	Mr Phillip Brown, Treas. of the New Hampshire Bap. State Convention, contributed as follows, viz.	
D. Dexter and children, do.	3,50	Male Primary Soc. in Milford, - - - - -	69,54
Ephraim Brown, do.	1,00	Female Miss. Soc. do. do.	24,17
Henry Dimmock, do.	1,00	Contribution at the close of the Association in Milford, Oct. 15 & 16, 1828,	14,03
Male Primary Soc. Bath, - - - - -	10,60	Per Mr Benj. Cressy,	107,74
Female do. do. do.	12,00	General Committee of the Charleston, S. C. Association, by M. Mims, Esq.	75,00
Mission Box, do.	5,00		
Female Pri. Soc. New Gloucester,	9,56		
	262,51	H. LINCOLN, Treas. dolls.	1021,85
M. Mims, Esq. Treas. of the State Convention of the Baptist denomination in South Carolina, for For. Miss. 50,00—Withington Station, 50,00, - - - - -	100,00	<i>The following liberal donations have been received to aid in publishing the Scriptures in the Burman language.</i>	
Miss Elizabeth Cornelius, Alexandria, D. C. collected in her school, for Carey Station, Mrs Sophia Leonard, first payment to educate an Indian boy at Carey or Thomas at the option of the Board, to be named Abraham Faw, - - - - -	30,00	By cash from E. Probyn, Esq. Y. N. per Rev. Dr Sharp, - - - - -	50,00
Collection at missionary prayer meeting, Alexandria, D. C. for printing the Scriptures in the Burman language,	4,54	Mr A. Perkins, Claremont, N. H. per Rev. Leonard Tracy, - - - - -	50,00
Mrs Leonard, for the same purpose,	1,00	Bap. Church in Hartford, Conn.	50,00
Mrs Cornelius, for do.	5,00	A friend to the Heathen, in do.	100,00
A female friend, do. - - - - -	5,00	Do. do. do.	50,00
Received from Rev. S. Cornelius, Alexandria, D. C. per Rev. Dr Bolles, } - - - - -	45,54	Do. do. do.	50,00
South Boston Fem. Pri. Miss. Soc. by Mrs Mary B. Hill, Secretary, - - - - -	18,50		*250,00
Bap. Miss. Soc. Amherst College by Mr Chapin,	23,25	A Friend, Geensboro, Ga. - - - - -	50,00
Hiram Richmond, Treas. of the Pri. Soc. Ashfield, for For. Miss. - - - - -	12,00	Mr Thomas Hill, Louisville, Ky.	50,00
		H. LINCOLN, Treas. dolls.	450,00

* To be applied for printing the New Testament in Burman.

Account of Moneys received by the Treasurer of the Newton Theological Institution, from Jan. 1, to March 20, 1829.

Boston.			
Mrs Fanny Shelton, - - - - -	10,00	Ephraim Wood, - - - - -	5,00
Friend, by Rev. J. D. Knowles,	10,00	Mrs Smith, - - - - -	5,00
Richard Fletcher, - - - - -	100,00	Amos Bridges, - - - - -	10,00
Wm. Goddard, - - - - -	20,00	John Augustus, - - - - -	3,00
Enoch Sutton, - - - - -	5,00	Wm. Manning, jr.	5,00
Willard Messer, - - - - -	10,00	Sam'l Eveleth, - - - - -	5,00
H. A. Hovey, - - - - -	10,00	John Richards, - - - - -	5,00
James Waldock, - - - - -	10,00	Dea. Jacob Hiller, - - - - -	5,00
Dcn. Messer, - - - - -	5,00	Edward Smith, - - - - -	3,00
Joseph Woodcock, - - - - -	10,00	Thomas Mann, - - - - -	3,00
Wm. Keith, - - - - -	5,00	Wm. Bittle, - - - - -	3,00
		B. Sweetser, - - - - -	5,00
		Stillman Messer, - - - - -	5,00
		Wm. Cobb, - - - - -	10,00
		Peres Gill, - - - - -	50,00
		Rev. James D. Knowles,	25,00
		Asa Lewis, - - - - -	5,00
		<i>Medfield.</i>	
		Hannah Fisher, - - - - -	2,00
		<i>Philadelphia.</i>	
		Noah Davis, - - - - -	20,00
		LEVI FARWELL, Treas.	

The Agent of the Mass. Bap. Education Society has recently obtained the following Subscriptions for Life Trustees of the Society.

Edward Probyn, New-York, - - - - -	50,00	Male Members of the Baptist church and congregation in Hartford, to constitute Rev. Barnas Sears a Life Trustee, - - - - -	50,00
By male members of Oliver-Street church and congregation, to constitute Rev. S. H. Cone and Wm. Hague, Life Trustees, - - - - -	100,00	The fifth Baptist church, Philadelphia, to constitute Rev. J. L. Dagg a Life Trustee,	50,00
Rev. C. P. Wilson, Amenia, N. Y. by himself and friends, in part, - - - - -	25,00		

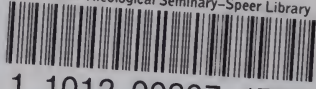
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